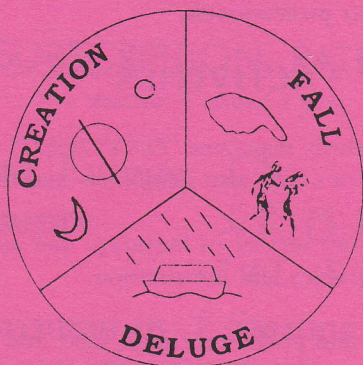


And God saw that it was good...

# DAYLIGHT



No. 19 - Spring 1996 - £1



# DAYLIGHT

Magazine of *DAYLIGHT ORIGINS SOCIETY*

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**DAYLIGHT** is a voluntary educational society, funded by subscriptions, donations, and sales of publications, which aims to inform fellow Catholics and others of the scientific evidence related to Origins, in particular that supporting belief in Special Creation as opposed to Evolution. It seeks to demonstrate that the discoveries of true Science are in conformity with traditional Catholic doctrines. Supporters include Catholic clergy and religious, scientists, doctors, academics, teacher and other professionals.

## ACTIVITIES

- **Publishes** the quarterly magazine "DAYLIGHT" for over 200 subscribers in 16 countries, and also pamphlets and leaflets.
- **Provides** a mail-order service of literature and audio-visual materials, and advice on resources and information.
- **Organises** private and public meetings, talks and video showings.
- **Informs** by letters and articles in the Press and other publications.
- **Promotes** links with Catholic Origins Societies in other countries.

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## EDITORIAL

As our British readers will know, we have just emerged from one of the coldest and latest Springs in memory. In harmony with the natural seasonal variations, this issue of DAYLIGHT has also been unduly delayed, for which I offer my apologies. I hope that it, like the blossom of Spring, will nevertheless be welcome !

Several important activities have taken priority in recent months, the major event being **"The Faith of our Fathers Conference"** at Westminster Central Hall, London, on May 4th. This was initiated by *Pro Ecclesia et Pontifice*, and drew over 2000 people and 35 other organisations, almost all founded and run by Catholic laypeople. Most of the publicity came from the members of the organisations. The main speaker was **Mother Mary Angelica**, who has pioneered Catholic network TV in America, and an address was given by **Cardinal Hume**. The event included talks and a question forum by several invited prominent Catholics, and tables set out to display all the organisations. The programme printed brief details and addresses of the various groups, including: "The periodical Daylight aims to demonstrate that the traditional Catholic doctrines relating to Creation, Holy Scripture and origins are supported by the discoveries of modern scientific research." Our table attracted a good deal of interest, and some £250 worth of materials was sold. Special thanks are due to **Mrs Sophia Ambridge** and **Mr Donal Foley** for generously giving their time and assistance. It was interesting to note that 'Faith Movement', which featured in the early publicity as one of over 30 'Participating Organisations', did not appear in the programme or have a table on the day. As this is the only Catholic group that promotes theistic evolution as a theological principle (the "Unity-Law of Control and Direction"), it seemed unhelpful to complain of this omission!

If further events of this nature are planned, we would certainly wish to be invited again to take part. Readers in other countries may wish to consider whether such opportunities for publicity could be organised there. A double-pack video recording (5 hours) is available at £25 + £2 postage. For further details, please contact - **Mrs Daphne McLeod**,

4 Fife Way, Great Bookham, Surrey KT23 3PH, England. Tel. 01372 454160.

There has been a welcome increase lately in invitations from small groups (between about 10 and 30). In early December, I spent a Saturday in Hampshire giving talks to the **St. George Educational Trust**, and showing the video *Evolution - Fact or Belief?* In mid February, I addressed the priests of the **St. John Fisher Association** at Clapham Park, and discussed common

misunderstandings about evolution, science and the Church. Later that week, I went to the **Newman Association** in Oxford to speak on *'Evolution or Creation - should it matter to a Catholic?'* This was well received by a larger audience than usual. I am grateful to all these groups for their welcome and hospitality.

The Origins issue encompasses a very wide range of topics, and in preparing a talk, it is necessary to select the most suitable to emphasise for each type of audience, and the level of technical detail expected. Some are keener to look at scientific data, while others want to dwell more on theological arguments. A talk backing up a video, or based around slides or overhead transparencies, needs to be prepared differently from one without visual aids. This may also be influenced by the size of the room and the group, and the time available. It is also helpful for the speaker to be warned beforehand if it is intended to tape record or video the presentation, as this can affect the way the talk will be delivered. While allowing that no talk can consider all the aspects of the subject in detail, more specific feedback on good points or important omissions would be welcome.

I was recently invited to speak for 20 minutes to a small group of parents in St.Albans on what the Catholic Church teaches about Evolution. I was granted an extension to half an hour, but decided to prepare a printed summary to back up the talk, which grew into the article published in this issue. Like some others, it is printed on the centre pages so it can be easily removed for separate reference. Questions following the talk revealed, unsurprisingly, the wish to discuss the scientific issues, and as time was short, I was invited to chair a further meeting to show a video. It is remarkable what good results can flow from one brief 'phone call ! Have you tried yet ?

### **If you can read this, tell a Bishop in Scotland or Ireland!**

About two years ago, I sent a letter and enclosures to the Hierarchy of England and Wales, informing the Bishops, Archbishops, Cardinal and Apostolic Delegate of our apostolate and our concerns in regard to evolution and the Faith, and enclosing documentation. I received replies from their Graces Archbishops Bowen and Ward, and his Lordship Bishop O'Brien. [Daylight #10 and 11]. By now, the 52 members of the Hierarchies of Scotland and Ireland should have had their turn. This could be a good time for members to follow up with a personal letter. This mailing has cost some £200. If you support this initiative, please send a contribution towards this expense - thank you all very much, and may God reward you. A.N.

This article is a follow up to the one which appeared in the Autumn '95 issue of 'Daylight' on the first part of P. J. Wiseman's book, '*Clues to Creation in Genesis*' (Marshall, Morgan & Scott, London, 1977). The second part of the book is concerned with the best way to understand the six days of creation in Genesis, and this article is a summary of his views.

He begins by discussing the perplexity which has been caused by attempts to understand what exactly is meant by the idea of the 'six days' and the 'mornings' and 'evenings' in the account, pointing out that the Genesis chapter one certainly refers to what God was doing during the six days before ceasing on the seventh. For him the six 'days' do not refer to the time taken by God in creating the world and mankind, but rather to the time taken by God to *reveal* the creation to man. He argues that the seventh day of rest was due to the fact that this revelation had finished on the sixth day, and thinks that the creation narrative was probably written on six tablets, as was the case with the later Babylonian creation story.

For Wiseman the framework of the first chapter of Genesis is built around a whole series of recurring words and phrases such as those which begin, 'God said ...', or 'God saw...', or 'God called ...' The words used are few and simple and follow a parallelism where the events of the first three days correlate with those on the second three. For instance the first day describes the separation of light and darkness while the fourth day describes the creation of the sun, moon and stars. In addition there is evidence that some of the phrases used can be seen as 'links' between the various tablets that would have been used to record the account, as explained in the section on 'catchlines' and 'colophons' in the earlier article.

Wiseman goes on to point out that only in connection with the fourth commandment is there a specific reference in the Bible to the six days of work and one of rest as reflecting God's activity in Genesis:

<sup>8</sup> Remember the Sabbath day, and keep it holy. <sup>9</sup> Six days you shall labour and do all your work. <sup>10</sup> But the seventh day is a Sabbath to the LORD your God; you shall not do any work... <sup>11</sup> For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the Sabbath day and consecrated it (Exod 20:8-11).

Obviously we are concerned with ordinary days here, and this indicates that Genesis too is describing ordinary 24 hour days, rather than Geological 'ages', or processes of 'recreation' or any of the other devices put forward to try and harmonise Genesis and modern thinking.

The ten commandments were a direct revelation from God - 'And God spoke all these words' - and so the implications of the above passage have to be taken seriously. Particularly we need to concentrate on the word translated 'made' in Exodus 20:11, which comes from the Hebrew '*asa*', a very common word used over 2,500 times in the Old Testament. One of the peculiarities of Hebrew is that it has quite a small vocabulary, and this means that often one word has to be used in a variety of situations, and it is up to the reader to know the correct context and so translate it properly.

Most of the time '*asa*' is rendered as 'do' or 'did' and this is perfectly acceptable generally, although as above it can also be translated as 'made' with the implication that this refers to the act of creation, although this is by no means definitely implied. So the passage from Exodus could be translated:

<sup>11</sup> For in six days the LORD *did* heaven and earth, the sea, and all that is in them, but rested the seventh day...

Wiseman points out that '*asa*' can also mean 'produce', 'yield', 'acquire', 'appoint', 'ordain' or 'prepare' and that it is impossible to translate it always as 'made' in all the various passages in which it appears in the Bible.

For instance in the story of Lot, which appears later in Genesis, we have the following verse where the word based on '*asa*' is translated as 'shown', and where it cannot really have any other meaning ( Gen. 19:19):

.. you have *shown* me great kindness in saving my life.

Similar examples are also found in Gen. 24:14; 32:10 and Judges 6:17, and so it is legitimate to translate the fourth commandment as follows:

<sup>11</sup> For in six days the LORD *showed* heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the Sabbath day and consecrated it.

The Israelites would have understood the commandment as indicating that because God had done something for six days and then rested, so too they should work for six days and rest on the Sabbath. But this doesn't necessarily imply that God was *creating* or *making* on the six days, but rather that he could have been *showing* or *revealing* something to mankind.

Wiseman indicates that the use of 'evening' and 'morning' in the Genesis account confirms that we are dealing with ordinary days, with the Sabbath as the day when God ceased from whatever he was doing. Now Jesus tells us in Mark's Gospel (2:27) that the Sabbath was made for man, that is, it is meant as a day of rest, and so the seventh day of Genesis was meant as a day of rest for man and not for God. Therefore man was actually involved in the other six days, and so they cannot really refer to the actual creation of the world, which was being *shown* or *revealed* to the first man during this period.

This explains the references to 'morning' and 'evening' on each day, as indicating that after each of the six days, when the events of creation were revealed to Adam, then he, not God, needed to rest overnight before the revelation was resumed the next day. God is an infinite and omnipotent being and obviously does not need to rest (cf. Isaiah 40:28).

So the implication of all this is that God was revealing the details of creation to Adam during the six days, sometime *after* Adam had been created, and that a summary of these details is preserved in the first chapter of Genesis. This is revelation in its purest sense then, with God telling Adam details about things which he could not



otherwise know, giving names to the created entities, so that he would be able to understand and identify them.

This approach backs up the view that mankind has never been without a revelation from God, rather than the idea that the details of the early chapters of Genesis were revealed in some special way to Moses later on. This initial revelation would have been written down on clay tablets and passed on by Adam to his descendants, to the family of Abraham and thence to Moses, who would have incorporated the relevant part of their contents into the Pentateuch. This idea finds support from the principle of 'catch-lines' and 'colophons' discussed in the earlier article, since these devices are embedded in the text of the first chapter of Genesis.

The creation tablets have as their title, 'the heavens and the earth', and are dated according to 'the day the Lord *showed* the earth and heavens, while *six* tablets are indicated, with the last tablet indicating that it was the end of the first series. This is significant since the Babylonian creation story was also written on six tablets, and this means that this and any other mythical accounts of creation would have been copied from the original tablets held by Adam and his descendants. Samaritan evidence from the 3rd century BC. describes a written revelation handed down to Enoch and Noah with similar ideas were held by the Jews. Only those accounts though which were eventually included in the Bible were divinely preserved from error, and this too explains the way in which these other creation stories have become so corrupted and divergent over time.

It cannot be that the Hebrew account was obtained from the Babylonian because the latter creation story is full of all sorts of bloodshed and perverse mythological details, while its whole 'philosophy' is at variance with the Biblical one. Unfortunately though this is the approach which has been adopted in modern Old Testament Theology, based on the theories popularised by Wellhausen and his associates in the last century. The only real similarity is that there were six tablets corresponding to the six days of Genesis, and this is explained on the basis that both accounts were probably due to similar methods of writing and transmission, with clay tablets being used originally.

However some elements of truth seem to have been preserved in the Babylonian account. Berossus, a priest of Bel at Babylon, (cf. Bel and the dragon, Daniel, chapter 14), during the time of Alexander the Great, passed on some traditions about the way in which the Babylonians had received their primitive revelation. He described how a being called Oannes, who looked like a man, was the original instructor of mankind, meeting with the first man, Alorus, and instructing him for *six days*, withdrawing at the end of each day until the next morning. The Egyptians had a similar figure in the god Thoth, who was also supposed to have instructed mankind, and who is represented as holding a writing palette and reed pen.

The uniqueness and antiquity of Genesis though are underlined by the universal nature of the first chapter with its concern with mankind as a whole, and the fact that it refers to a time before even the sun or moon had been given names; here they are just the 'greater' and 'lesser' lights.

If the creation then did not take six days, just how long was involved? Was it a long process or instantaneous? Wiseman thinks it probably took a long time, but I think a careful reading of Genesis 1, would seem to indicate speed. God says something and it is immediately accomplished: this is particularly clear in the accounts of the creation of plants and animals. For example we have:

<sup>11</sup> Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. <sup>12</sup> The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good.

This and other passages indicate a very rapid, practically instantaneous creation, and certainly don't leave any room for long term evolution as it is now understood. Only as far as the creation of man and woman is concerned do we get any impression of time, and this is only fitting since mankind is the crown of creation. And even here the first man was created as an adult indicating that we should probably understand that everything else was created fairly quickly and in a fully formed and perfect state.

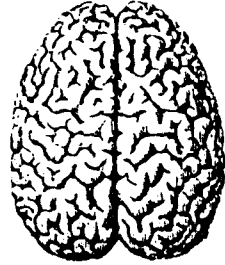
# DID HUMAN LANGUAGE EVOLVE?

THERE are many things which set human beings apart from animals, but none more so than **language**. We know that animals have their own methods of communication, but no animal can talk in the human sense of the word and no animal has ever been known to communicate in writing. Evolutionists believe that human language has evolved, but there is absolutely no evidence to support this claim. Linguist L.H. Gray has written: 'The beginning of language is beyond our ken.... For the present, at least, the whole question of the origin of language must be ruled out of the sphere of scientific consideration for lack of evidence.'<sup>1</sup>

## NO 'PRIMITIVE' LANGUAGES

The first fact which conflicts with the evolutionary view is that there is no such thing as a 'primitive' language. If language had evolved from animal noises, or the primitive grunts of 'ape-men', we would expect to find that the oldest languages were the most simple; the *opposite* is true! Evolutionist George Gaylord Simpson admitted: 'The oldest language that can reasonably be reconstructed is already modern, sophisticated, complete from an evolutionary point of view.'<sup>2</sup> The most ancient languages for which we have written texts, such as Sumerian and Sanskrit, often have far more intricate and grammatical forms than many modern languages. In Sanskrit – still spoken in parts of India – each verb has about 500 parts (Most English verbs have only 5 parts, e.g. do, does, did, done, doing). In fact, Sanskrit is 'considered one of the most perfect systems of writing ever devised.'<sup>3</sup> Anthropologist Ralph Linton wrote: 'The so-called primitive languages can throw no light on language origins since most of them are actually more complicated in grammar than the tongues spoken by civilised people.'<sup>4</sup> The vocabulary in general use among savages may run to 20,000

words, of which 2,000 is the normal vocabulary used in every-day conversation – greater than the vocabulary of many Europeans.



The human brain: 'programmed for language development'

## THE BRAIN

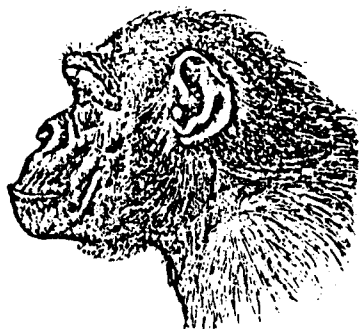
The ability of human beings to speak is not just a matter of the use of the mouth and vocal cords. It has much more to do with the design of our **brain**. One specialist has written: 'The human brain is genetically programmed for language development'.<sup>5</sup> Young children learn to talk by hearing others speak, and children have been known to master several languages simply by being exposed to them. This is all made possible by a part of our brain which is quite unique – the **speech centre**, also known as 'Broca's Centre' after the neurologist who discovered it in the late 19th century. This speech centre has no parallel in any animal, which is why efforts to teach chimpanzees to speak have ended in utter failure. Our speech centre controls not only the ability to learn language, but also

আহরামি, একেন পাপিনা মনসি পরিব-

মধ্যে স্থানন্দো জায়তে। তদ্বদহ\* সন্ধান

র্জিতে, দৈশ্বর্য্য হুতানা\*

Sanskrit, one of the oldest languages, is more complex than modern languages



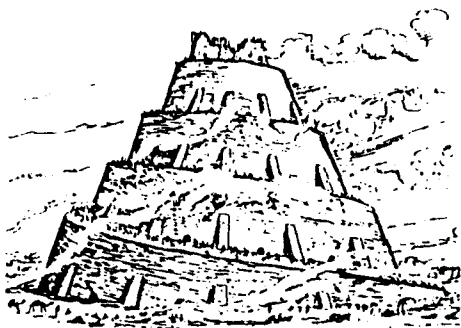
Efforts to teach chimpanzees to talk have ended in utter failure

the throat and mouth muscles which enable us to form words. When the part of the brain containing the speech centre is damaged, the victim's ability to communicate is seriously impaired.

### NO NATURAL EXPLANATION

There is not a shred of evidence that human language has evolved, or even that it could. Therefore, as there is no *naturalistic* explanation for the phenomenon of language, the only logical alternative is that language is **God-given**. When God created man, Adam was able to communicate with speech instantly, and must have been created with the speech centre in his brain. Dr. Henry Morris writes: 'Man was created in God's image, and this requires that there had to be a means of communication between God and man, and between man and man'.<sup>6</sup> We have no way of knowing

what the original language was, but certainly Adam did not have to learn it – and the first Person he talked to was God! This means that when we talk to God in prayer, we are simply doing what we were created to do. It seems that Adam could also write, and that he kept family records (*i.e. Genesis 5*). The oldest written records only go back 4000-5000 years.



At Babel God supernaturally confused the tongues

The human race spoke one common language, until at Babel God supernaturally confused the tongues to create the separate language groups found on earth today. (*See Genesis 11*). This is why, although many languages are related, it is impossible to trace them all to a common origin. **So we can conclude that language is not a product of evolution, but a gift from God, for which we should be extremely grateful.**

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# CATHOLIC DOCTRINES OF CREATION AND ORIGINAL SIN

*by*  
Anthony Nevard

The Theory of Human Evolution plainly contradicts the literal meaning of Genesis. All Holy Scripture and Christian Tradition affirm the revealed truth that all humans are descended from one pair, Adam and Eve. Hypothetically, some theologians have argued, God might have prepared a living animal through evolution, created a human soul, and changed the animal into the first immortal man. He later created another soul, and a woman from the body of the man. This article is intended to examine what the Church has solemnly taught about the origins of mankind, and the cause of our fallen state; the reader may then consider the feasibility of the evolutionary theory in the light of these unchangeable Catholic Dogmas.

## Faith and Reason

The mysteries of our origins are not fully accessible to unaided reason or scientific research, but are part of God's Revelation to Man, which comes to us through the testimony, teaching and authority of the Catholic Church, and which we accept through the gift of faith. The authority comes from Jesus Christ, Who guarantees the purity of essential revealed doctrines (the "Deposit of Faith") through the Holy Spirit. While human reason can with certainty attain knowledge of the Creator, it is necessary to submit our intellect to accept supernatural truths that are above reason. (see Rom. 1:20 ; Heb. 11:1). There can never be any real disagreement between faith and reason, since God reveals mysteries and illumines reason, though apparent contradictions may arise if dogmas of the Church have been misunderstood, or opinions of science wrongly asserted as axioms of reason. (Ref. Vatican Council I, 1870)

## Sources of Dogmas.

The revealed truths are contained in the living Tradition of doctrinal teaching, handed on to each generation. Theologians arrange the doctrines in a hierarchical way, the highest level being defined dogmas ("*de fide*") - these have been declared infallibly and irrevocably true by a Pope or an Ecumenical



Council, generally in response to attacks on the doctrines. Many other doctrines are believed which have not been formally defined, but which are closely related to these dogmas, and are also binding on Catholics to accept. These also belong to the day-by-day teaching of the Church (the *Magisterium*), and are shown in highest form in Papal Encyclicals. These clarify the status of the relevant doctrines and their application to certain topical issues.

There have always been some issues in theology and Biblical exegesis on which the Church has not pronounced precise definitions, and on which one has a certain freedom to make a personal conscientious judgment, within the limits of certain norms. The Church has always taught that God is the Author of Sacred Scripture, and that the inspired writers wrote at the dictation of the Holy Spirit - it is thus impossible for the Scriptures to err. The primary rule of interpretation is this : **the sacred text is to be taken as meant literally, unless reason or necessity demand that we interpret it otherwise.** The Catholic position avoids 'fundamentalism', which would demand that every statement be taken literally, whatever the context, literary or cultural circumstances, possible inaccuracies owing to translation errors, differences of meaning in various cultures and times, etc. Obviously, the Bible was not written in technical scientific language, which is a modern phenomenon, but to teach historical and religious truths, adapted to the time. As Cardinal Baronius famously remarked, at the time of the Galileo controversy, *"Holy Scripture was written to teach us how to go to heaven, and not how the heavens go."*

### The Interpretation of Genesis 1-3

The Pontifical Biblical Commission, 1909, under Pope St. Pius X, laid down certain truths that must be believed, while leaving other passages open to private opinion, which for good reasons might prefer a less strictly historical or scientific meaning, and favour a more symbolic or allegorical one. These need not, of course, be mutually exclusive. The major principles are these:

1. The first three chapters of Genesis contain narratives of real events, no myths, no mere allegories or symbols of religious truths, no legends.
2. In regard to those facts, which touch on the foundations of the Christian religion, the literal historical sense is to be adhered to, such as the creation of all things by God in the beginning of time, the special creation of man, the formation of the first woman from man, the unity of the human race, the original happiness of our first parents in a state of justice, integrity, and immortality, the divine command

laid upon man to prove his obedience, the transgression of that divine command at the instigation of the devil under the form of a serpent, the fall of our first parents from their primitive state of innocence, and the promise of a future Redeemer.

3. It is not necessary to understand all individual words and sentences in the literal sense. Passages which are variously interpreted by the Fathers and by theologians, may be interpreted according to one's own judgment with the reservation, however, that one submits one's judgment to the decision of the Church, and to the dictates of the Faith.

4. Since the Sacred Writer did not intend to teach us in a scientific manner the innermost nature of visible things and to present the complete order of creation, but to provide a popular account suited to that age, we are not bound always to seek scientific exactitude of expression.

5. The word "day" may be taken in its strict sense of a natural day, or a less strict sense as meaning a certain space of time, and interpreters are permitted free discussion of this question.

The principal dogmas of the Church related to Creation and the Fall are listed below and underlined, with some references to Biblical proof texts and Council teachings, and with brief explanatory comments added.

## Creation of the World.

"All that exists outside God was, in its whole substance, produced out of nothing by God."

Ref. Gen. 1:1 ; 2 Macc. 7:28 ; Hebr. 11:3 ; Vatican Council I.

Refutes pagan philosophies based on pre-existing uncreated matter, on which God could only act as architect, not Creator - as in modern evolutionary materialism or naturalism. Spiritual beings, such as human souls, must depend directly on supernatural acts of the Creator. Refutes pantheism, which contradicts the idea of the infinite God by identifying Him with the finite beings which depend on Him for existence.

"God has created a good world."

Ref. Gen.1:31; Is.43:6,7 ; John 10:10 , 17:4 ; Rom. 1:21;  
Council of Florence, 1441, Vatican Council I.

Taught against the Manichaeian error, which considered matter as evil. This dogma implies that God intended through Creation the welfare or happiness of His rational creatures, especially of man, ultimately as a means to His own glory.

"The world had a beginning in time."

Ref. John 17:5 ; Eph.1:4 ; 4th Lateran Council, 1215.

Refutes the dualistic error, pagan philosophy and modern materialism. Note that time began at the beginning of the world's existence, and the establishment of natural laws. The first cause of existence clearly cannot be investigated by science.

The age of the earth has not been defined by the Church, nor has the precise meaning of the Six Days of Creation in Genesis. Some of the early Fathers believed that God brought all things into existence at once, others that the 'days' were a literary device rather than a strictly historical record, intended merely to set the pattern for the human working week and Sabbath rest. 'Concordance' theories have attempted to interpret the days as much longer time intervals related to geological eras, but are currently out of favour.

"God, through His Providence, protects and guides all that He has Created."

Ref. Wis. 8:1 ; Ps. 146:8 ; Acts 17:25 ; Col. 1:16,17 ; Vatican Council I

Refutes pagan fatalism, astrology and dualism. God's Providence includes the preservation of the world, His care especially for rational creatures, and His extraordinary interventions, e.g. in miracles and inspiration. Created things also co-operate in its designs by acting as 'secondary causes'. The permission of moral evil (sin) and physical evil are not incompatible with divine providence, as they can be the means to a greater good in the end.

## **The Nature of Man**

"The First Man was created by God."

Ref. Gen.1:27 ; 2:7 ; 4th Lateran and Vatican Council I.

The literal sense is that God formed man - *"of the slime of the earth, and breathed into his face the breath of life, and man became a living soul."* In 3:19, God says to Adam - *"In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return."*

The idea that the spiritual soul was created in an animal body is foreign to the letter of Holy Writ and to all the Church Fathers. The question has only been raised as a response to the modern theory of evolution. The most specific directives were those of Pope Pius XII in his encyclical : *"Humani Generis"* (1950) -#36 -

*"...the Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter - for the Catholic faith obliges us to hold that souls are immediately created by God."*

The Biblical text might be interpreted in a less strict sense, on sufficiently weighty grounds, to allow the possibility that God did not form man immediately from inorganic stuff but breathed the soul into an originally animal body. Yet it would still be necessary to believe that only by God's creative act could the BODY of man come to exist. Man is a unity - not a human soul in an animal body.

The unity of the human race as stemming from a single human pair is a necessary pre-supposition of the dogma of Original Sin, and thus also foundational to the dogma of Redemption. Biblical testimonies include Gen. 2:5 ; 3:20 ; Acts 17:26 ; Rom. 5:12 ; 1 Cor.15:21. The theory of polygenism, whereby humans would have originated from several separate stocks, was rejected in *"Humani Generis"*. Racial differences affect external characteristics only, and do not conflict with the known commonality of the human species.

*"Man consists of two essential parts - a material body and a spiritual soul."*

Ref. Gen. 2:7 ; Pro. 12:7 ; Mt. 10:28 ; 1 Cor. 5:3 ; 7:34 ; 4th Lateran and Vatican I.

This is opposed to Platonic spiritualism and gnosticism, which reduce the status of the humanity of the body, and teach that man has not only a human but also an animal soul - this was rejected by the 4th Council of Constantinople (870). The rational soul is essentially the form of the body, its principle of life, not merely like the pilot of a ship, as understood also by Descartes and

Leibniz. This was defined by the Council of Vienne (1312).

"Every human being possesses an individual soul."

Taught by the Fifth Lateran Council (1517), and explicitly in many Biblical passages e.g. Gen.15:15 ; 3 Kings 2:10 ; Wis.2:23 ; Mt.10:28 ; Phil.1:23.

Each soul is created immediately out of nothing by God. This doctrine ("creationism") is related to the doctrine of the Immaculate Conception, and taught by Pope Pius XII in "Humani Generis". The notion that the parents are the originators of both body and soul ("generationism"), which was considered by St. Augustine, was condemned by St. Thomas Aquinas. Nor can it be accepted that the soul proceeds from the substance of God ("emanationism"), or that souls exist prior to connection with the bodies ("pre-existentialism").

### Creation of Eve.

*"Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs, and filled up flesh for it.*

*And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam."*

Gen. 2:21, 22. (Also ref. Eccclus. 17:5 ; 1 Cor. 11:8 ; Eph. 5:22).

In general, the Fathers took this literally, though some theologians have suggested an allegorical or visionary explanation. The precise interpretation of the creation of Eve has not been defined *de fide*. The Biblical Commission taught that the literal sense must be adhered to. It follows from the above that the soul of Eve must, like Adam's, have been created immediately by God. The manner of Eve's creation symbolises the unity of humanity, the Divine inauguration of marriage, with the complementary duties of husband and wife, and the origin of the Church and the Sacraments from the wound in the side of Christ, the second Adam.

There is also the symbolism of Our Lady as the 'second Eve', miraculously conceived Immaculate, whose womb was to receive the Son of God. Humanity was created with the supreme dignity of bearing the image and likeness of God Himself, through his dominion over this earth and his natural gifts. The perfections of Adam and Eve foreshadow those of Jesus and Mary.

### Original Justice and Original Sin.

The Church has constantly taught that God established man in sanctity and



justice, and gave him integrity and immortality, and that these gifts were lost for himself and posterity through Adam's sin. The Pelagian heresy denied the original supernatural condition, and exaggerated the natural powers of man. Pelagianism follows from the rejection of the Fall, by substituting a naturalistic evolutionary explanation for human origins for the Genesis account, and has become widespread among Catholics in modern times.

"Our first parents, before the Fall, were endowed with sanctifying grace."

Ref. Rom. 5:12 ; Eph. 4:23 ; 1 Cor. 6:11 ; the Council of Trent

They also received 'the gifts of Integrity'

- the freedom from irregular desire (concupiscence);
- bodily immortality - see Gen. 2:17 ; 3:19 ; Wis. 1:13 ; Wis. 2:24 ; Rom. 5:12 ; this is to be understood as 'the possibility of not dying, rather than the impossibility of dying;'

- freedom from suffering - Gen. 3:16 . This state of perfect happiness, the possibility of remaining free from suffering, was not one of inactivity :

*"And the Lord God took man and put him into the paradise of pleasure, to dress it, and to keep it." Gen. 2:15.*

-Natural and supernatural knowledge infused by God - see Gen. 2:20, 23 ; Eccles. 17:5. According to Holy Writ, our first parents came into existence as adults, equipped with necessary knowledge for naming the animals, knowing the status and tasks of the woman, tilling the land and being the first educators of humanity.

"Our first parents in Paradise sinned grievously through transgression of the Divine probationary commandment."

Ref. Gen. 2:17, 3:1 et seq., Eccles. 25:33 ; Wis. 2:24 ; 2 Cor. 11:3 ;

Rom. 5:12 et seq.

The sin was one of disobedience, rooted in pride, following the temptation of the devil in the form of a serpent. The Biblical Commission (1909) affirmed that these points must be taken literally.

"Through sin our First Parents lost sanctifying grace, provoked the anger and the indignation of God, became subject to death and to the dominion of the devil."

Ref. Gen. 3:10, 16, 23 ; John 12:31 ; 14:30 ; 2 Cor. 4:4 ; 2 Peter 2:19.

"Adam's sin is transmitted to his posterity, not by imitation, but by descent."

The Gnostics and Manichaeans rejected Original Sin, believing that

moral corruption came from an eternal evil principle. Pelagius taught that Adam transmitted sin through imitation of a bad example, and that concupiscence, suffering and death are a natural condition of man. Hence baptism of children is not to remit sins, but a sign of acceptance by the Church, and to enable men to reach the Kingdom of Heaven. Pelagianism lives on in modern rationalism, Liberal Protestant theology, and neo-Modernism.

The dogmatic teaching of the Council of Trent (1546) follows that of the 16th Council of Carthage (418) and the 2nd Council of Orange (529). A schema on "The Elevation and Fall of Man", renewing the decrees of the Council of Trent, was prepared for the Vatican Council in 1870, but there was insufficient time for a dogmatic pronouncement to be made. "Humani Generis" referred to errors relating to Original Sin, and reinforced the teaching of the Council of Trent.

## DOCUMENTS SINCE 1950.

1. VATICAN COUNCIL II. Dogmatic Constitution on Divine Revelation. Dei Verbum, 18 Nov.1965.  
Quotes St. Augustine, the Council of Trent and Vatican I, Encyclicals *Providentissimus Deus*, *Spiritus Paraclitus*, *Divino Afflante Spiritu*, *Humani Generis*. No mention of the Genesis account or science and the Bible. Neither creation nor evolution figures in the index.
2. CATÉCHISM OF THE CATHOLIC CHURCH. 1994.  
No mention of evolution in the index or throughout. Creation cited in the index under 36 headings with 59 page references. Section on creation of 31 pages, under the first article of the Creed. Reiterates traditional teachings.

## REFERENCE WORKS.

*The Sources of Catholic Dogma* , Denzinger , 13th Edition, 1954  
*The Church Teaches* , Jesuit fathers, Kansas , 1955.  
*Fundamentals of Catholic Dogma* , L.Ott , 1955.

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Catholic Faith, please contact:  
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'O ye of little faith'

E.M. Thornton

Some years ago I attended a lecture by a Catholic theologian in which he castigated the Church for its backwardness in failing to incorporate the teachings of Freud and Marx into its doctrines. I afterwards asked him how he could reconcile his views with the fact that Freud had called religion 'a universal obsessional neurosis'. 'Did Freud say that?' he asked incredulously. It emerged that his sole acquaintance with Freud's work was the abridged paperback edition of Ernest Jones' official biography. But his views on Freud and Marx were the fashionable theories of the day and he was speaking for many in the liberal-progressive wing of the Church whose acquaintance with Freud's works was apparently even more limited.

Their enthusiasm for Freud originated in the Freud revival in the sixties which had followed the reawakened interest inspired by the Freud centenary celebrations in 1956, an interest augmented by the appearance of Ernest Jones' official biography. Both the media ventilation of the centenary celebrations and Jones' biography were the work of committed Freudians who wrote and spoke of Freud's 'discoveries' and treated his theories as established fact, a fallacy evidently not appreciated by the intellectual following that emerged. The amalgamation of Freudian theory with Marxism by the fashionable philosopher Herbert Marcuse eventually inspired an intellectual cult which in turn led to the formation of 'the New Left' and the 'Permissive Society' of the sixties. Among the converts to the new ideas were fashionable clerics of many denominations. Marx and Freud, both convinced atheists, were unlikely models for

any clergy, New Left or otherwise but Marcuse's philosophy was the intellectual fashion of the day and the fashionable clerics adopted it uncritically. Their efforts to accomodate the work of the two committed atheists, Freud and Marx, into their religious beliefs make somewhat comical reading today. 'Freud recaptures the intuitions of the Bible' they said, 'Charity is more important than chastity'. Some even incorporated Freudian theory into their religious invocations - 'Oh Lord, Thou knowest the importance of a good sex life' they prayed.

Today, the confident voices of the New Left clergy have fallen silent; Marxism and Freudianism, lineal descendants of Darwin's 'scientific materialism', both, in their sterile negativism bearing the stamp of the parent philosophy, are in disarray. Marxism has been overthrown in the very countries wherein it first took root. More recently, Freudianism has been rocked by new revelations about its founder, and its demise cannot be far behind.

Freud, like Marx, deeply committed to evolutionary materialism and known to his followers as 'The Darwin of the mind' took Darwinism into a psychology based on the lower instincts and the non-rational aspects of human thought and behaviour. It was, like Marxism, a logical application of Darwin's teaching and equally as materialistic and atheistic. Like Darwinism, Freudianism and Marxism became the great myths of the nineteenth century, dominating intellectual thought well into the twentieth. Today the Marxian myth has been exploded and has vanished from the Western world almost without trace. There is little more to be said about it. Consequently in this article I propose to explore Freudianism and to discuss the new discoveries about its found-

er that have rocked the Freudian empire to its foundations.

New documentary sources have come to light in recent years that shed an entirely new complexion on Freud's theories. The Fliess correspondence, letters between Freud and his friend and confidante Wilhelm Fliess which for decades had been sequestered by the Freud family, was recently, and only after a mounting clamour of protest by Freud scholars and historians, released for publication. The letters cast a revealing light on a hitherto obscure period of Freud's life, the all important years between 1892 and 1902. These were the years when his basic theories were formulated, the years too when, as admitted by his official biographer, Ernest Jones, Freud underwent a considerable personality change and suffered from a severe psychoneurosis. The latter, characterised by swings of mood from extreme exhilaration to profound depression, was interpreted by Jones as a 'creative neurosis' and held no greater significance for him. Coincidentally during this period Freud suffered from a heart complaint that was never adequately diagnosed and from severe nasal ulceration and inflammation which progressed to chronic sinus infection.

Before the end of 1892, Freud had conformed to the conventional morality of his day, rigorously censoring the reading matter of his young sisters, and when in 1885 his fiancee wished to visit an old friend who had 'married before her wedding' he had sternly forbidden such moral contamination. Now, only eight years later, he was writing to Fliess of his advocacy of 'free sexual intercourse between young males and respectable girls'. It was indeed a profound personality change. What had caused it?



The Fliess correspondence gives us the clue. It tells us that from the latter part of 1892, Freud was receiving treatment for migraine attacks which consisted of applications of cocaine to the mucous membranes of his nose. The rationale for this curious treatment was that migraine was one of the 'nasal reflex neuroses' and since the nose was purportedly the cause of the problem it was to the latter organ that treatment should be directed. The theory had arisen after the discovery of the local anaesthetic properties of cocaine and its use as such in nasal operations. It had been found to effect almost instant relief when the patient suffered concurrent attacks of migraine. The 'nasal reflex neurosis' is not to be found in any medical text book today. Unfortunately, the propagators of the theory had neglected the elementary precaution of checking the properties of cocaine, then a new, and, and with the benefit of hindsight, a much underinvestigated drug. Cocaine, as is now known, has the property of being rapidly absorbed into the bloodstream from the mucous membranes. A local application to the nose would have reached the brain in a matter of seconds. The effects attributed to the nose were, in fact, those of a powerful drug acting directly on the cerebral tissues. On this fundamental error hinged the emergence of the third great myth of the twentieth century, one that was ultimately to change the face of society.

Migraine is caused by dilation of the blood vessels of the head. Cocaine, through its vasoconstrictive effect on the vessels would have rapidly alleviated Freud's current attack of migraine. As its effects wore off, however, rebound hyperfusion of the vessels would have initiated a further attack on the heels of the last. A vicious circle would have ensued with the use of the

drug becoming practically continuous. Constant use of cocaine causes ulceration and erosion of the nasal tissues. Freud's severe nasal pathology amply documented by Jones, is consistent with frequent, regular and heavy cocaine usage. Cocaine and not a 'creative neurosis' was the reason for both his personality change, his psychoneurosis with its violent mood swings between depression and elation, and his mysterious heart condition. It also accounts for his theories. Jones' dramatic picture of a tormented genius wrestling with the demons of his unconscious mind actually tells the story of a cocaine addiction following an almost classic course.

Investigation of the effects of cocaine on the psyche today is hindered by its adulteration with other substances and by the fact that most addicts use other drugs concurrently. But data from the late nineteenth century when the drug could be legally bought unadulterated by anyone who could afford its high cost and was, until its harmful effects became manifest, used as a medication for conditions ranging from hay fever to tuberculosis, show that a frequent and familiar result of cocaine usage was an increased sexuality often amounting to obsession. Coupled with this was an extreme messianic trait which motivated the user to spread his gospel to all mankind. In Freud's case the gospel was the overriding supremacy of sexuality over all other facets of civilised existence and the urgent necessity that it should suffer no restraint or impediment if man were not to fall victim to mental illness of the gravest kind. The abrupt reorientation of Freud's moral outlook is thus explained. It was a logical consequence of his heavy cocaine usage during this eventful period of his life.

Other equally damning documents have

come to light. By a clever feat of detection the historian Professor H.F. Ellenberger unearthed in the dusty archives of a Swiss sanatorium the original casenotes of the young woman whom Freudians the world over know as 'Anna O', her case universally celebrated as the first 'cathartic cure' with which psychoanalysis originated. The documents found by Ellenberger prove that the patient was not cured and remained ill at the end of her treatment, a fact that was for decades one of the most closely guarded secrets of the entire Freud mythology.

Not only have new documentary sources come to light but new discoveries in science have overtaken and invalidated Freud's major postulates. The discovery of the hormones earlier in the present century have shed light on the condition now known as 'precocious puberty' but which Freud, in his characteristic fashion generalised from a few cases to all mankind with his concept of infantile sexuality and the Oedipus complex.

Similarly the advances of science have overtaken Freud's basic concept, the unconscious mind. He had become convinced of its existence through the phenomena of hypnotism, then a subject of intense medical interest and investigation in the universities of Europe. Subjects in the hypnotic trance appeared to be walking and talking in their sleep yet seemed capable of rational though rudimentary thought processes; hence the concept of unconscious mental functioning arose, a concept which Freud enthusiastically embraced and made his own, citing the phenomena of hypnotism as irrefutable proof of the existence of 'the unconscious'.

Dreaming played a large part in Freud's theory; to him dreaming was the 'royal road to the unconscious.' In sleep, he taught, unconscious wishful impulses, defined in one

of his papers as expressions 'of immoral, incestuous and perverse impulses or of murderous and sadistic lusts', rose to the surface but were repelled by the repressive resistance of the ego. The dream was therefore 'the disguised fulfilment of a repressed wish'.

All this has been invalidated by scientific advances in recent decades. Numerous electroencephalographic studies made on hypnotised subjects since the discovery of the EEG in 1929 have shown no evidence of sleep but only the typical tracing of a waking record. So the hypnotic subjects from which the concept of the unconscious mind arose were not unconscious. Similarly, sleep physiology has overtaken Freud's theory of the dream. It has been found that episodes of REM sleep (in which dreaming takes place) arise at regular intervals in orderly sequence and that the length of the period of REM sleep in proportion to non-dreaming sleep is unaltered throughout the night. The pattern is regular and constant. It is difficult, if not impossible, to conceive of forbidden wishes arising in orderly sequence at regular intervals throughout the night, and lasting for fixed periods of time, the length of which is in fixed proportion to non-dreaming sleep. So another of Freud's fundamental postulates is shown to be without foundation.

The 'unconscious mind' is, of course, a contradiction in terms. What man calls his mind is not a substantive entity with volume and dimensions. Thus it cannot have 'hidden depths', 'deeper layers' or 'repressed material brought to the surface'. What we call the mind is a descriptive term, an abstract appellation to encompass our awareness of ourselves and our environment and the cognitive activities involved in their interaction, perceiving, thinking, remember-

ing, feeling. All these functions are coexistent with consciousness. On purely rational as well as scientific grounds, therefore, there is no such thing as an unconscious mind. It was Freud's fundamental postulate, (and, incidentally, that of his disciples Jung and Adler) but it was the product of a fallible human mind.

The clerics who followed intellectual fashion and embraced the theories of Freud and Marx placed their trust in fallible human wisdom before the word of God and they have seen their trust confounded. Is there a lesson in the stories of Marx and Freud for those who try to accomodate the parent philosophy, Darwinism, into their professed religion, however loose the fit, who reject the eternal verities for the fashionable theories of the day? To them, Christ's words 'O ye of little faith' are today as relevant as when He first spoke them.

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Elizabeth Thornton was a member of the original Committee in 1987 that led to the re-founding of DAYLIGHT. She is a lay Fellow of the Royal Society of Medicine, and is a research assistant in a London teaching hospital. Her book Freud and Cocaine (Blond and Briggs Ltd., 1983) was published in a revised edition by Paladin Books in 1986 as The Freudian Fallacy. She is currently planning a book on Evolution.

## LETTER TO THE HIERARCHY OF SCOTLAND AND IRELAND

Whitsun 1996

On behalf of members of *Daylight Origins Society* in Scotland and Ireland, including supporters from the professional, scientific and religious communities, we submit for your consideration enclosures regarding the present status of the Theory of Evolution, and its implications for the Catholic Church and society. We request your support for the development of Catholic education in the light of the latest discoveries of scientific research.

Evolutionism is a naturalistic philosophy which purports to explain our origins purely by science, and so excludes any Supernatural causation. Consequently, belief in it has led to millions of Christians, like Darwin, losing their faith in the God of the Bible. They have been indoctrinated to believe that there is conclusive proof for the descent of humans from animals, and that all scientists accept this. The educational establishment and the media have systematically censored evidence and arguments against the theory, and refused to give a hearing to its opponents, while vigorously promoting biased evolutionary propaganda through TV pundits like David Attenborough and Richard Dawkins, and school science syllabuses and children's books. Yet with such a controversial issue, good educational practice should demand that students be given the freedom to make an informed decision based on a balanced treatment of the scientific facts and expert opinions. However, even in Catholic schools, few teachers are sufficiently well informed on the subject, and may even unwittingly be passing on falsified versions of Catholic doctrine.

Many Catholics nowadays think there is no problem believing in Evolution, though Pope Pius XII taught in 1950 (*Humani Generis* #36) that evolution was unproven, must not be taught as a fact, and might only be researched and discussed if - **"...the reasons for and against are weighed and adjudged with all seriousness, fairness and restraint."** In 1959, Cardinal Ruffini judged that evolution was opposed to Science and the Faith. Recently, in the new Catechism, great emphasis was placed on the traditional doctrines of Creation as foundational to the Faith. **Cardinal Ratzinger** has confirmed that many of the problems in the Church and the modern world arise from evolutionism. Evolutionary assumptions lead to a denial of Original Sin, the soul and the after-life, and consequently undermine the whole Christian gospel, contributing to lawlessness, violence, pornography, drug abuse, abortion, euthanasia, eugenics, contraception, divorce and homosexuality. Evolution underpins Marxism, Nazism, racism, secular humanism, rampant capitalism,

psychoanalysis, atheism, New Age philosophy, radical feminism, religious liberalism and neo-Modernism. **Newman Watts**, in his book "*Britain Without God*", concluded - "Every attack on the Christian Faith today has, as its basis, the doctrine of evolution.

Following the teachings of the Popes, and deeply concerned at the widespread loss of faith especially among young people, many Catholic clergy are increasingly realising the importance of this issue, and include the following:

distinguished Scripture scholar **Dom Bernard Orchard OSB**,

**Fr David Becker**, who recently founded the *Catholic Origins Society of America*;

Franciscan theologian **Fr Peter Fehlner O.F.M.Conv., S.T.D.**, whose articles proving that evolution cannot be reconciled with Catholic doctrine were published in *Christ to the World* with Vatican *imprimatur* in 1988;

**Msgr. John McCarthy, J.C.D., S.T.D.**, Editor of *Living Tradition* in Rome;

Theologian **Fr André Boulet**, author of "*Création et Rédemption*", 1995.

Several distinguished Catholic scientists are working to dispel the myth of macro-evolution, and some appear in the video *Evolution- Fact or Belief ?* **Professor Boudreaux** argues against the Big Bang hypothesis, chemical evolution and the validity of radio-active dating; **Professors Sermonti and Giertych** show that modern genetics has failed to find any possible mechanism for evolutionary change or evolution of life by chance. **Professor Fondi** agrees that the fossil evidence does not support it ! Now there is conclusive evidence from the rocks formed rapidly after the Mount St. Helen's eruption in 1980, and the recent laboratory experiments of **Dr Guy Berthault**, confirmed by peer review, that disprove the very principles of the Geological Column, the supposed basis of dating fossils, and uphold belief in a recent world-wide Flood. Modern science, stripped of naturalistic prejudice, bespeaks CREATION.

The time has come to bring Divine Creation to the forefront of Evangelism, and to restore it as the foundation of Catechetics. We have the opportunity to use true Science to expose atheistic falsehoods that are undermining Christian Faith and morality, and reaffirm our confidence in the inerrancy of the Bible and the infallibility of traditional Catholic doctrines. We offer our support to you through our periodical *DAYLIGHT*, videos, tapes and publications. We also provide speakers for lectures and video shows to schools, parish groups, clergy meetings, seminaries and Catholic organisations. There was a



*DAYLIGHT* stand at the recent "*Faith of our Fathers*" conference in London, which was addressed by **Cardinal Hume**. Our 200+ supporters world-wide include several priests, religious, scientists, academics, doctors, teachers and prominent lay Catholics.

I hope the enclosures will be of interest, and should be pleased to provide further material if requested, including a complimentary copy of the video *Evolution- Fact or Belief ?* We would be most grateful for your prayers and support, and happy to consider a letter of reply for publication in the magazine.

Yours sincerely in Christ,

Anthony Nevard  
(Secretary and Editor)

- enc.    1. *Evolution: Fact or Faith ?* by **David Bird**.  
         Documented summary of the scientific case against Evolution.
2. *DAYLIGHT* issue No.18.  
         Includes articles by Professor Boudreaux and Dr Berthault, details of the videos, extracts from the writings of Cardinal Ruffini and Dom Bernard Orchard, a list of British creation scientists, plus details of Origins Science organisations.
3. *DAYLIGHT* flyer - details, price list and subscription form.
- cc.       Members of the Catholic Hierarchy of Scotland and Ireland.  
         [Note that a similar letter and enclosures were sent to the English and Welsh Hierarchy in 1994]
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## PLEASE NOTE.

It is editorial policy not to publish material that attacks Catholic doctrine. There are, however, many issues related to Origins and Science that are open to free debate. Opinions stated in signed articles are not necessarily shared by the Editor nor must they all form part of the *DAYLIGHT* position.

Permission to copy material should be sought from the Editor. Full acknowledgement is expected, and it is requested that a copy of the republished material be sent to *DAYLIGHT*.

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## What Others Have Said About DAYLIGHT

*"Daylight is exactly what we need in the field of evolution research...  
let there be light, in the whole creation-evolution controversy!"*

Professor Maciej Giertych, BA MA(Oxon) PhD(Toronto) DSc(Posnan).  
Geneticist, Polish Academy of Sciences.

*"...we are very pleased to know of your own periodical Daylight...  
and would encourage you to continue with this fine ministry."*

Dr. Henry M. Morris, President, Institute for Creation Research, U.S.A.

*"Thanks for your good work...I too am a scientist who rejects  
evolution."*

Dr. James Thomson, BSc PhD DSc CChem FICI FRSC. Retired  
chemist, University College, Dublin.

*"It is good to see your work with Daylight progressing."*

Dr. David Rosevear, CChem PhD FRSC. Chairman, Creation Science  
Movement, Portsmouth.

*"Congratulations on publishing Daylight... Keep up the good work."*

L. Owen Traynor, KM KCHS. Founder/Chairman, "Perpetual  
Eucharistic Adoration", U.S.A.

*"I congratulate you on your initiative in setting up "Creation  
Science for Catholics" & your new periodical DAYLIGHT. May  
it prosper exceedingly."*

Fr. Bernard Orchard OSB. Scripture scholar and author, Ealing Abbey,  
London